

THE
Pædo-Baptists Apology
FOR THE
Baptized Churches,

Shewing

The invalidity of the strongest grounds
for Infant Baptism out of the works of the
learned assertors of that tenent.

AND

That the Baptism of Repentance for the re-
mission of sins is a duty incumbent upon
all sinners who come orderly to the pro-
fession of Christianity.

ALSO

The Promise of the Spirit
Being the substance of a Sermon on 1 Cor. 12. 1.

To which is added

A P O S T - S C R I P T.

Out of the works of Dr. Jer. Taylor in defence
of imposition of hands as a never failing
Ministry.

By Tho. Grantham.

Mr. Perkins on Gal. 3. 27.

Baptism alone is no mark of Gods Child, but
Baptism joyned with Faith, for so must the
text be considered. All the Galatians that be-
lieve are baptized into Christ.

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THE
Faded Papists Apology
FOR THE
Baptized Churches

Showing
The Innocency of the foregoing grounds
for the Baptizing of the same

AND
That the Baptism of such persons is
not to be accounted of as a new
Baptism, but as a re-baptism
into the same



The first of the foregoing grounds
is, That the Baptism of such persons
is not to be accounted of as a new
Baptism, but as a re-baptism
into the same

The second of the foregoing grounds
is, That the Baptism of such persons
is not to be accounted of as a new
Baptism, but as a re-baptism
into the same

To the Reader.

Friend,

I Have a few things to say before
thou read this ensuing Apology, and
first,

The occasion of it is from the late
unkind usages which the Baptized
Churches have received from the Pæ-
do-Baptists, by violently dispersing
their Assemblies, by defacing and ta-
king away their meeting places, by
imprisoning their persons, seizing and
wasting their Estates, by injuring them
in their Trade by means of excommu-
nications, by Writs de Capiendo and
other penall proceedings both confi-
ning their Persons and exposing them
to great inconveniencies. And all
this only (as I conceive) for their con-
scionable observance of the will of
God in Preaching the Gospel to sinners
for the obedience of faith, and for

To the Reader.

adhearing to that form of Doctrine once delivered to the Saints Heb. 6. 1, 2. In which Doctrine and sufferings being through the mercy of God a partaker with them, I thought I might lawfully write an Apology for them, or at least for the Truth professed by them. And that I might the more effectually do this I chose to speak to their adversaries by the learned Pens of their own Doctors.

2. My design in writing this Apology, is to abate (if it may be) that great enmity which hath appeared generally between the parties concerned; and more particularly that spirit of opposition and disrespect which too much appears in the more refined sort of the Pædo-Baptists, against such as labor to reform (or rather to restore) the Doctrine of Baptism, to its first integrity and estimation among all that profess the name of our Lord Jesus Christ,

To the Reader.

Christ, under what Epithets or denominations soever. And me thinks the truth should prevail with all that do consider the authority and force thereof to be such that men are constrained (as it were) to speak for it though to the overthrow of their dearest errors, so that we may say their Rock is not as our Rock, our enemies being judges.

3. I have not injured the sense of my authours, and where I have added any thing for explication of any word or passage, I have distinguished the same partly by a different Letter, and partly by this Character [] nor have I said much in the Apology, as indeed it was not necessary, considering the evidence of the word of God for us, and the Record which our opposers do bear in favour of our Cause; and beside they that will may see what may be further said in the case depending, if they please to peruse the Learned works of
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1 3
those

To the Reader.

those of our way, viz. Denn his Answer to Dr. Featley, Tombs, his Antipædo-Baptist, Fisher his Christianismus Redivivus, and many others.

4. The second part intituled Of the Promise of the Spirit, I thought fit to be annexed, because Acts 2. 38, 39. such as are Baptized with the Baptism of Repentance for Remission of sins, have the promise of the Spirit made to them, which being sought for in the way ordained of God, shall be received according to his will for he is faithfull that promised.

Thy servant in Christ,

Tho. Grantham.

THE
Pædo Baptists Apologie

FOR
The Baptized Churches, &c.

T Here is no point of the Christi-
an Faith, of greater impor-
tance in order to the compo-
sure of Divisions among such
as conscientiously profess the Name of
Christ, then the Doctrine of holy Bap-
tisme, in the Name of Jesus Christ for
the remission of sins: for
as many as have been Ga^l. 3. 27.
Baptized into Christ Heb. 6. 2.
have put on Christ. And
where this foundation crumb hath been
neglected or essentially corrupted,
there hath ensued great disorder in Re-
ligion, because the being of the Church
(as visible) is so concern'd therein,
that there can be no orderly proceed-

ing in any Church Act, nor participation in any Church Priviledge, where Sacred Baptisme is not Antecedent.

And though Reformation (or rather the restoration) of this Truth be hard to accomplish, yet must we not be discouraged, but still pursue all lawfull and probable wayes to effect it in this, as well as in other cases. And the way which I have chosen to help on this needful work at this time is to shew, that (notwithstanding the discord in point of practice, yet) there is a very great concord in Doctrine touching the main questions which concern this Heavenly Institution, between the Pado-Baptists, and the Baptized Churches. The questions are these.

1. *What are the Qualifications required of all such as are to be Baptized.*

2. *What is the true Act or right Form to be observed and done in this solemn rite of Baptisme.*

Touching the first, the doctrine of the Baptized Churches is well known, namely,

namely, That Repentance toward God,
and Faith towards our Lord Jesus Christ
are prerequisites to the baptisme of every
sinner. And to this agrees the holy
Scripture with full consent, saying,

Repent and be bapti- Act. 2. 38.

zed every one of you. They were all baptized Mark 1. 5.

confessing their sins. Acts 8. 12.

When they beleived Phi- Acts 18. 8.

lip preaching the things
concerning the Kingdome of God &c. They
were baptized both men and women, many
of the Corinthians hearing, believed and
were baptised. And hence this holy
Ordinance is well called the *Laver of
Regeneration*; the Baptisme of repentance,
for the remission of sins. Now let us hear
the doctrine of the Pædo-Baptists
touching this question.

1. The Church of England both in
her Articles and vulgar Catechism, de-
livers her mind clearly to this purpose,
that such repentance whereby sin is for-
saken; and such Faith as by which the
promises of God are steadfastly be-

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leaved, is required of persons (mean-
ing all persons.) which are to be bap-
tized, and that in Baptism Faith is con-
firmed &c.

2. Mr. Perkins) a Learned Son of
the same Church) upon these words,
Teach all Nations baptizing them. saith,
I explain the words thus. (mark, first
of all 'it is said Teach them, that is
'make them my Disciples by calling
'them to believe, and to repent. Here
'we are to consider, the order which
'God observes in making with man
'the Covenant in Baptism, first of all
'he calls them by his word and com-
'mands them to believe and repent,
'then in the second place God makes
'his promise of mercy and forgiveness;
'and thirdly he seals his promise by
'Baptism—they that know not, nor
'consider this order which God used
'in Covenanting with them in Bap-
'tism deal preposterously, overskip-
'ping the commandment of repenting
'and believing—this is the cause of
'of so much profaneness in the world—

we

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‘ We see what is done in Baptism, the
‘ Covenant of grace is solemniz’d be-
‘ tween God and the Party baptized,
‘ and in this Covenant something be-
‘ longs to God, some to the Party
‘ baptized, the actions of the Party
‘ baptized is a certain stipulation, or
‘ obligation, whereby he bindeth
‘ himself to give homage to the Father,
‘ Son, and holy Ghost. This homage
‘ standeth IN FAITH, whereby
‘ all the promises of God are believed,
‘ and in OBE DIENCE to all his
‘ commandments. The sign of this
‘ obligation, is that the Party bap-
‘ tized WILLINGLY yields him-
‘ self to be washed with water.

3. Disputes on the same Text, teaches
‘ that Baptism is a Sacrament of grace
‘ in remission and expiation of sins, and
‘ regeneration to a new life. And like-
‘ wise for a token that they are bound
‘ on there side (meaning such as are
‘ baptized) to consecrate themselves to
‘ God, and to give themselves over to
‘ the conduct of his Spirit, and to
‘ CON

CONFESSE his name PER
 PETUALLY. [Thus these three
 witnesses do concur with the truth
 and therein do hold a concord with the
 baptized Churches. And one would
 think there should now be no place for
 such a conceit, as that Infants are fit
 subjects for the sacred ordinance of
 baptism, because wholly incapable of
 these qualifications. Now whereas di-
 vers things are pretended as grounds
 for Infant Baptism, we shall briefly re-
 count the particulars which are chiefly
 insisted on, and then show how the
 same are refuted or made void by
 some of the most learned Asserters of
 Pado baptism. The grounds pretend-
 ed are these.

1. The Covenant which God made
 with *Abraham* and his seed, *Gen. 17.*
 who were to be circumcised (to wit
 the males only) in their Infancy, this
 is thought to be a Type of baptism,
 and hence 'tis conceived that Infants
 ought to be baptized.

2. Christs permitting Infants to be
 brought

brought to him, as persons to whom the Kingdome belongs,

3. They being tainted with original sin, must be cleansed from it, which is supposed to be done by baptism, *read 10*

4. Because it is said except a man be born of water &c. he cannot enter into the kingdom of God. *John 3.*

5. Because Infants do not *penere obicem*, and so are more fit for baptism, then adult Persons, *as 'tis thought.*

6. Because without baptism Parents can not hope the salvation of dying Infants (*as some think.*)

7. The promise of the holy Ghost, *Acts 2. 39,* is thought to belong to Infants, and so they ought to be baptized because they are said to be holy.

8. Unless Infants be baptized 'tis thought God is worse to Infants in the Gospel, then in the Law.

9. Infants are a part of all Nations, and the command for baptizing is of extent to all Nations.

10. 'Tis thought the Apostles baptized Infants because they baptized whole

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whole households, and 'tis said, it hath
descended to this very age as a Tradition
Apostolical.

To all which, Doct. Jer. Taylor (and
others) in behalf of the baptized Churches,
do give answer as followeth.

That this is a goodly Harangue,
which upon strict examination will
come to nothing; that it pretends fairly,
and signifies little; that some of
those allegations are false, some im-

Libert. propbi.

p. 228. 10 pag.

246.

pertinent, and all the
rest insufficient.
For the argument
from circumcision,
is invalid (or of no
weight) upon infinite considerations,
figures and types prove nothing, un-
less a commandment go along with
them, or some express to signify such
to be their purpose: for the deluge
of waters and the ark of Noah were
a figure of Baptism said Peter: and if
therefore the Circumstances of one
should be drawn to the other, we
should make Baptism a Prodigie, ra-
ther

ther then a rite. The Pascal Lamb was
 a Type of the Eucharist which suc-
 ceeds the other as Baptism doth Cir-
 cumcision, but because there was in
 the manducation of the Pascal Lamb,
 no prescription of Sacramental drink,
 shall we thence conclude that the
 Eucharist is to be ministred but in
 one kind? and even in the very in-
 stance of this argument supposing a
 correspondence of analogie between
 Circumcision and
 Baptism, * yet there * Which yet the
 is no correspon- Baptists do not
 dence of Identity: grant.
 for although it were
 granted that both of them did
 consign the Covenant of Faith, yet
 there is nothing in Circumstance of
 Childrens being Circumcised that so
 concerns that Mystery, but that it
 might very well be given to Children,
 and yet Baptism to men of reason;
 because Circumcision left a Character
 in the flesh, which being imprinted
 upon Infants did its work to them
 when

'when they came to age, and such a
 'Character was necessary, because
 'there was no word added to the sign;
 'but baptism imprints nothing that
 'remains on the body, and if it leaves
 'a Character at all it is upon the soul
 'to which also the word is added,
 'which is as much a part of the Sacra-
 'ment as the sign it
 *It is a saying of Augustin,
 De trahe ver-
 bum quid est
 aqua &c. Take
 away the word
 and what is wa-
 ter, nothing but
 water join the
 word to the Ele-
 ment and it is
 made a Sacra-
 ment. This con-
 sideration is very
 concluding as
 against PadoBap-
 tism, for to the
 infant, the
 'self is* for both wch
 'reasons it is very re-
 'quisite that the Per-
 'sons baptized should
 'be capable of rea-
 'son, that they may
 'be capable of both
 'the word of the
 'Sacrament and the
 'impress made upon
 the Spirit. Since
 'therefore the reason
 'of this party does
 'wholly fail, there is
 'nothing left to in-
 'fer a necessity, of
 'complying in this
 'cir-

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circumstance of age, *word is as it*
any more then in the *were taken a-*
other annexes of the *way from the E-*
Type : and the case *lement, a d con-*
is clear in the *sequem y accor-*
Bishops question to *ding to Aug. it*
Cyprian, for why *can be no Sacra-*
should not Infants *ment to them at*
be baptized just up- *all.*
on the eight day as
well as Circumcised, if the corres-
pondence of the rites be an argue-
ment to infer one circumstance
which is impertinent and accidental
to the mysteriousness of the rite, why
should it not infer all [especially such
a material thing as the time of bap-
tism, for if the eight day be not de-
termined, no man is able to assign the
day of baptism, which being delayed
till the tenth or twentieth day, may
by the same reason be deferred till
the Child have passed through its in-
fancy, and become capable of cir-
culation] and then also females must
not be baptized because they were
not

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not circumcized, but it were more proper, if we would understand it aright, to prosecute the analogie of the type to the antitype by way of letter and spirit, and signification, and as circumcision signifies baptism, so also the adjuncts of circumcision shall signify something spiritual in the adherences of baptism. And therefore, as Infants were circumcised, so spiritual Infants shall be baptized, which (according to some) is spiritual circumcision [which yet is better expounded by St. Paul, Phil. 3. Where he makes the spiritual circumcision to be the mind and spirit renewed, and the putting of the body of the sins of the flesh.] for therefore babes had the ministry of the type to signify that we must when we give our names to Christ, become *peruol* *peruol* Children in malice, for unless you become like one of these little ones you cannot enter into the Kingdom of Heaven] said our blessed Saviour, and then the tie is made
 'com

compleat, and this seems to have been
 the sense of the primitive Church,
 for in the ages next to the Apostles,
 they gave to all baptized persons
 milk and honey to represent to them
 their duty, that though in age and
 understanding they were men, yet
 they were babes in Christ, and Child-
 ren in malice. But to infer the sense
 of the Paſſo Baptiſts, is ſo weak a
 manner of arguing, that *Auguſtin*
 whoſe device it was (and men uſe to
 be in love with their own fancies) at
 the moſt pretended it but as probable
 [To have the ſenſe of the argument,
 from Infant circumciſion, to Infant baptiſm,

[As for the Catho-
 liks they hold it an Ex manu con-
 abſurd thing to ar- trove under the
 gue as the Proteſtants probation of di-
 do, from the Cove- vers of their
 nant made with *Abraham*, Profeſ-
 brahaman and his ſeed, ſors and Sen-
 Gen 17. 7. Thus they dents in Theolo-
 ſpeak, that promiſe 87. p. 372. to
 concerns literally, pecu- 377.

cular

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culiar promotion, and worldly felicity, nor the remission of sins and everlasting Life, neither can we be sons of Abraham by carnal generation, or by our carnal Parents (we are not Jews but Gentiles) but only by spiritual generation (to wit Baptism) by which we are born to God, and made the brothers of Christ the Sons of Abraham, these (saith St. Paul) are the sons of Abraham, not who are the Sons of the flesh but of Faith Rom. 4. 12. 13.

Again they deride the Argument drawn from Infants being circumcised in order to their being baptized, calling it a cunning argument by which it will follow that Females are not to be baptized, &c.]

And as ill success will they have with the other Arguments as with this for from the action of Christs blessing Infants to infer that they are to be baptize, proves nothing so much as that there is a great want of better arguments, The

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“ The Conclusion would be with more
“ probability derived thus; Christ
“ blessed Children and so dismissed
“ them, but baptized them not, there-
“ fore Infants are not to be baptized,
“ but let this be as weak as it's enemy,
“ yet that Christ did not baptize
“ them, is an argument sufficient that
“ Christ hath other wayes of bringing
“ them to Heaven. He passed his
“ act of Grace upon them by bene-
“ diction and imposition of hands.

“ And therefore though neither In-
“ fants nor any man in *puris naturalibus*
“ can attain to a supernatural end
“ without the addition of some instru-
“ ment or means of Gods appointing
“ ordinarily, yet where God hath not
“ appointed a rule nor an order, as in
“ the case of Infants, we contend he
“ hath not, this argument is invalid;
“ And as we are sure that God hath
“ not commanded Infants to be bap-
“ tised, so we are sure God will do
“ them no injustice, nor damn them for
“ what they cannot help.

“ And

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And therefore let them be pressed with all the inconveniences which are consequent to Original sin, yet either it will not be laid to their charge, so as to be sufficient to condemn them; or if it could, yet the mercy and absolute goodness of God will secure them, if he take them away before they can glorifie him by a free obedience. *Quid ergo festivat innocens alis ad remissionem peccatorum?* Was the question of *Tertullian* (lib. de bapt.) he knew no such danger from their Original guilt, as to drive them to a laver of which in that age of innocence they had no need, as he conceived; and therefore there is no necessity of flying to the help of others, for tongue, and heart, and faith, & predispositions to baptism, for what need all this stir? as Infants without their own consent, without any act of their own. And without any exterior solemnity, contracted the guilt of *Adams* sin, and are lyable to all the punishment which can with Justice descend

descend upon his posterity who are
 personally innocent ; so Infants
 shal be restored without any solem-
 nity or act of their own, or any of
 ther for them, by the second Adam
 by the redemption of Jesus Christ by
 his righteousness and mercies, apply-
 ed either immediately, or how, or
 when he pleases to appoint | and
 to this agrees that saying of the Apostle
 as in Adam all dye, so in Christ shall all
 be made alive, and as by the disobedience
 of one many were made sinners, so by the
 obedience of one shall many be made
 righteous] And so Austins argument
 will come to nothing without a-
 ny need of God-fathers, or the faith
 of any body else. And it is too nar-
 row a conception of God Almighty,
 because he hath tyed us to the obser-
 vation of Ceremonies of his own in-
 stitution, that therefore he hath tyed
 himself to it. Many thousand ways
 there are by which God can bring a-
 ny reasonable soul to himself : but
 nothing is more unreasonable, then
 be-

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because he hath tyed all men of years,
and discretion to this way, therefore
we of our own heads shall carry In-
fants to him that way without his di-
rection: the conceit is poor and
low, and the action consequent to it,
is too bold and venturous, *mysterium*
meum mihi & filiis domus mea. Let him
do what he please to. Infants we must
nor.

Only this is certain, that God hath
as great care of Infants as of others,
and because they have no capacity of
doing such acts, as may be in order to
acquiring salvation, God will by his
own immediate mercy bring them
thither, where he hath intended them;
but to say that therefore he will do it
by an external act and ministry, and
that confin'd to a particular, *viz.* This
rite & no other, is no good argument
unless God could nor do it without such
means, or that he had said he would
not: and why cannot God as well do
his mercies to Infants now immedi-
ately, as he did before the Institution
either

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either of Circumcision or Baptism?
[this query is worthy of serious con-
sideration] however there is no dan-
ger that Infants should perish for
want of this external Ministry, much
less for prevaricating Christs pre-
cept. *quis renatus fuerit &c.* For
first the water and spirit in this place
[according to some learned expositors]
signifie the same thing: and by water
is meant the off. & of the spirit, clem-
sing and purifying the soul, as ap-
pears in its parallel place of Christs
baptizing with the holy Ghost and
Fire — (but to let pass this advan-
tage and to suppose it to be meant of
external Baptism [as that is the most
likely sense] yet this no more infers a
necessity of Infants Baptism, then the
other words of Christ infer a necessity
to give them the holy Communion, *qui
comedit et bibit carnem filii hominis, & bibe-
rit sanguinem non introibit in regnum
celorum;* and yet we do not think
these words sufficient Argument to
communicate them; if men there-

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fore will do us justice, either let
 them give both Sacraments to Infants
 as some Ages of the Church did, or
 neither; for the wit of man
 is not able to shew a disparity in the
 sanction, or in the evergie of its ex-
 pression; and therefore they were
 honest, that understood the obligati-
 on to be parallel, and performed it
 accordingly, and yet because we say
 they were deceived in one instance,
 and yet the obligation (all the world
 cannot reasonably say but) is the
 same: they are as honest and as rea-
 sonable that do neither. And since
 the antient Church did with an e-
 qual opinion of necessity give them
 Communion, and yet men now
 adays do not, why shall men be more
 burthened with a prejudice and name
 of obloquy for not giving the Infants
 one Sacrament, more then they are
 disliked for not affording them
 the other. If *Anabaptist* shall be a
 name of disgrace, why shall not some
 other name be invented for them
 that

that deny to communicate Infants,
which shall be equally disgraceful, or
else both the Opinions signified by
such names, be accounted no dispar-
agement, but receive their estimate
according to their truth?

Of which truth since we are now
taking account from pretences of
Scripture, it is considerable the dis-
course of St. Peter which is pretend-
ed for the intitling Infants to the
promise of the holy Ghost, and by
consequence to Baptism, which is sup-
posed to be its instrument of convey-
ance, 'tis wholly a fancy, and hath
nothing in it of certainty or demon-
stration and not much probability.
For besides that the thing it self is
unreasonable and the holy Ghost
works by the heighting and improve-
ing our natural faculties, and there-
fore is a promise that so concerns
them, as they are reasonable
Creatures, and may have a title to
it, in proportion to their nature, but
no possession or reception of it, till
their

their faculties come into act, besides
 this, I say, the words mentioned in S. Peter's
 sermon (which are the only record
 of the promise are interpreted upon
 a wrong mistake; the promise belongs
 to you and to your Children there-
 fore Infants are actually receptive of
 it in that capacity, that's the argu-
 ment: but the reason of it is not
 yet discovered nor never will [For
 indeed it is without reason] To you and
 your Children, it's you and your po-
 sterity, to you and your children
 when they are of the same capacity in
 which you are effectually receptive of
 the promise. [Beside the promise of the
 Spirit in this place is refer'd to the gifts
 of the holy Ghost, and

Se Dio. &c.

in act 2.

is therefore made to
 those who had already
 received it in the quick-
 ning, or illuminating operation of it, and
 is the portion of believers as such, and is
 consequent to baptism. Acts 2 38, 39.
 and is therefore wrongfully made an ar-
 gument for the baptizing of Infants, who
 (what

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(what ever they may have of the graces of the spirit * yet) have neither need of, nor any capacity to use the gifts of the spirit and therefore evident it is that this promise of the Spirit belongs not to Infants at all. * a thing wholly unknown that they have any such receipt of the Spirit.

And for the Allegation of St. Paul, that Infants are holy if their Parents be faithful, it signifie nothing, but that they are holy by designation, — [or according to Erasmus they (to wit Infants born of such Parents as the one being a Christian the other not) are holy legitimately; for the conversion of either wife or husband doth not dissolve the marriage which was made when both were in wedlock. And however it is true, that Austin was a great stickler for Paed-Baptism, yet he denyeth that any such thing can be deduced from the text in hand, his words are these. lib. 3 De pecc. mer. remiss. B. 3

Erasmus, paraph. 1st Cor. 7.

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It is to be held without doubling, whatsoever that sanctification was, it was not of power to make Christians and remit sins. He might well say so considering that the holiness of the child is derived from the sanctity of the unbaptized, as the word else being rightly refer'd doth evince, 1 Co. 7. 14.]

And as the promise appertains not (for ought appears) to Infants in that capacity and consistence, — yet Baptism is not the means of conveying the holy Ghost, for that which Peter sayes *be baptized and ye shall receive the holy Ghost*, signifies no more then this; first be baptized and then by imposition of the Apostles hands, (which was another mystery and rite) ye shall receive the promise of the Father and this is nothing but an insinuation of the rite of Confirmation, as to this sense expounded by divers ancient Authors; and in ordinary Ministry, the effect of it is not bestowed upon any unbaptized persons, for it is in order next after baptism: and upon this ground Peters argument in the case

of Cornelius was concluding enough,
a major's admini, thus the holy Ghost
was bestowed upon him and his Fa-
mily, which gift by ordinary ministry
was consequent to baptism, not as the
effect is to the cause, or to the proper
instrument, but as a consequent is
to an antecedent, in a chain of cau-
ses accidentally, and by positive insti-
tution depending upon each other).
God by that miracle did give Testi-
mony that the persons of the men
were in great dispositions towards
Heaven, and therefore were to be
admitted to these rites which are the
ordinary inlets into the kingdome of
Heaven. But then from hence to ar-
gue that where ever there is a capaci-
ty of receiving the same grace, there
also the same sign is to be administred,
and from hence to infer Pædo-Bap-
tism, is an argument very fallacious
upon several grounds; first because
Baptism is not the sign of the holy
Ghost, but by another mystery it was
conveyed ordinarily, and extraordi-

B 4 narily.

24 The Pædo Baptists' Apology.

It is to be held without doubling, what so ever that sanctification was, it was not of power to make Christians and remit sins. He might well say so considering that the holiness of the child is derived from the sanctity of the unbeliever, as the word else being rightly refer'd doth evince, [1 Co. 7. 14.]

And as the promise appertains not (for ought appears) to Infants in that capacity and consistence, — yet Baptism is not the means of conveying the holy Ghost, for that which Peter sayes *be baptized and ye shall receive the holy Ghost*, signifies no more then this; first be baptized and then by imposition of the Apostles hands, (which was another mystery and rite) ye shall receive the promise of the Father and this is nothing but an insinuation of the rite of Confirmation, as to this sense expounded by divers ancient Authors; and in ordinary Ministry, the effect of it is not bestowed upon any unbaptiz'd persons, for it is in order next after baptism: and upon this ground Peters argument in the case

of Cornelius was concluding enough,
 a major's admini, thus the holy Ghost
 was bestowed upon him and his Family,
 which gift by ordinary ministry
 was consequent to baptism, not as the
 effect is to the cause, or to the proper
 instrument, but as a consequent is
 to an antecedent, in a chain of cau-
 ses accidentally, and by positive insti-
 tution depending upon each other)
 God by that miracle did give Testi-
 mony that the persons of the men
 were in great dispositions towards
 Heaven, and therefore were to be
 admitted to these rites which are the
 ordinary inlets into the kingdome of
 Heaven. But then from hence to ar-
 gue that where ever there is a capaci-
 ty of receiving the same grace, there
 also the same sign is to be administred,
 and from hence to infer Pædo-Bap-
 tism, is an argument very fallacious
 upon several grounds; first because
 Baptism is not the sign of the holy
 Ghost, but by another mystery it was
 conveyed ordinarily, and extraordi-

narily, it was convey'd indepen-
 dently from any mystery, and so the
 argument goes upon a wrong suppo-
 sition. b2. If the supposition were
 true, yet the proposition built upon it
 is false, for they that are capable of
 the same grace, are not alwayes ca-
 pable of the same sign, for women
 under the law of *Moses*, though they
 were capable of the righteousness of
 Faith, yet they were not capable of
 the sign of Circumcision, for God
 does not alwayes convey his graces
 in the same manner, but to some me-
 diately, to some immediately, and
 there is no better instance in the
 the World of it, then the gift of the
 holy Ghost (which is the thing now
 instanc'd in, in this contestation.)

And after all this least these argu-
 ments should not ascertain their cause,
 they fall on complaining against God,
 and will not be content with God,
 unless they may baptize their children
 but take exceptions that God did
 more for the children of the Jews.
 But why so? because God made a Co-
 venant

‘venant with their children actually
‘as Infants, and concin’d it by circum-
‘cision : we’ll so he did with our child-
‘ren too in their proportion. He made
‘a Covenant of spiritual promises on
‘his part, and spiritual and real services
‘on ours, and this pertains to children
‘when capable, but made with them
‘as soon as they are alive, and yet not
‘so as with the Jews babes, for as they
‘rite consign’d them actually, so it was
‘a national and temporal blessing and
‘covenant, and a separation of them
‘from the portion of the Nations, a
‘marking them for a peculiar people,
‘and therefore while they were in the
‘Wilderness and separate from the
‘commixture of all people they were
‘not at all circumcised, but as that rite
‘did seal the righteousness of Faith,
[Which whether it did any such thing to
any save to Abraham only, is much doubt-
ed] so by vertue of it’s ad exercise
‘and remanency in their flesh, it did
‘that work when the children came to
‘age, But in Christian Infants the

23. *The Pædo Baptists Apologie.*

' case is otherwise, for the new Cove-
 ' nant being established upon better
 ' promises, is not only to better purpo-
 ' ses, but also in a distinct manner to be
 ' understood, when their spirits are as
 ' receptive of a spiritual act or impress.
 ' as the bodies of jewish children were
 ' of the sign of circumcision then it is
 ' to be consign'd; but the business is
 ' quickly at an end by saying that God
 ' hath done no less for ours, then for
 ' their children, for he will do the mer-
 ' cies of a Father and Creator to them,
 ' and he did no more to the other, but
 ' he hath done more to ours, for he
 ' hath made a Covenant with them and
 ' built it upon promises of the great-
 ' est concernment. ——— [And note

further we have as much ground of comfort
 concerning our dying Infants, as the faith-
 ful had for the first two thousand years, dur-
 ring all which time, the Covenant of grace
 reached to Infants, though there was no ex-
 ternal ceremony to consign it to Infants.]

——— ' For the insinuation of the pre-
 ' cept of Baptizing all Nations, of which
 ' children

To the Baptized Churches, 29

children are a part, does as little advantage as any of the rest, because other parallel expressions of the Scripture do determine and expound themselves to a sence that includes not all persons absolutely, but of a capable condition as *ad omnes gentes, & per omnia Deo omnes Nationes terrarum.* [And Nation shall rise against Nation, where Infants are excluded] and divers more. [But *Erasmus* hath well expounded this text, where he restrains the baptizing to such as are repentant of their former life. *Eraz. par. on Math. 28.*

As for the Conjecture concerning the Family of *Stephanis*, at the best it is but a conjecture, and besides that it is not prov'd that there were children in the Family; yet if that were granted it follows not that they were baptized, because by [whole Families] in Scripture is ment all Persons of reason and age within the Familie for it is said of the Ruler at *Caper-naum*

30 *The Pado Baptists Apology,*

naum, that he beleived and all his house.
Now you may also suppose that in
his house were little babes, that is
like enough, and you may suppose
that they did beleive too, before
they could understand, but that's not
so likely; and then the argument
from baptizing Stephen's Family may
be allowed just as probable: but this
is unmanlike to build upon such
flight and airy conjectures.

But tradition by all means must
supply the place of Scripture, and
there is pretended a Tradition apostol-
ical that Infants were baptized: but
at this we are not much moved, for
we who rely upon the written word
of God, as sufficient to establish all
true Religion, do not value the alle-
gations of Traditions; and however
the World goes none of the reformed
Churches can pretend this argument
against this opinion, because they who
reject Tradition when 'tis against
them, must not pretend it at all for
them. But if we should allow the
Topic

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‘ Topick to be good, yet how will it
‘ be verified? for so far as it can yet ap-
‘ pear, it relies wholly upon the Testi-
‘ mony of *Origen*, for from him *Austin*
‘ had it. Now a Tradition apostolical
‘ if it be not consign’d with a fuller
‘ testimony then of one person, whom
‘ all after ages have condemn’d of ma-
‘ ny errors, will obtain so little repu-
‘ tation among those that knew that
‘ thing, have upon greater authority
‘ pretended to derive from the A-
‘ postles, and yet s. s. y, that it will be a
‘ great argument that he is credulous
‘ and weak, that shall be determined by
‘ so weak probation, in matters of so
‘ great concernment. And the truth
‘ of the business is, as there was no com-
‘ mand of Scripture to oblige child-
‘ ren to the susception of it, so necessi-
‘ ty of a^o baptism was not determi-
‘ ned in the Church till the eight age
‘ after Christ, but in the year 418. in
‘ the *Milerian council* (a principal of
‘ *Africa*, there was a Canon made
‘ for *Pedo Bapt.* never till then, I grant

32 *The Pædo Baptists Apology,*

' it was practis'd in *Africa* before that
' time, and they or some of them
' thought well of it, and though that
' be no Argument for us to think so,
' yet none of them did ever before,
' pretend it to be necessary, none to
' have been a precept of the Gospel,
' *St. Austin* was the first that ever
' preach'd it to be absolutely necessari-
' ry, and it was in his heat and anger
' against *Pelagius* who had warm'd and
' chafed him so in that question; that
' it made him innovate in other
' doctrines, possibly of greater con-
' cernment then these, And that although
' this was practic'd antiently in *Africa*
' yet that it was without an opinion
' of necessity, and not often there, nor
' at all in other places, we have the

Ludovicus
Vives.

' testimony of a learn-
' ed Pædo Baptist *Ludovicus Vives* who
' in his annotations
' upon *Augustin De Civit. Dei.* l. I. c.
' 27. affirms, *Nemine nisi adultum*
' *antiquitus solere baptizari.* [And be-
cause

causeth this Testimony is of great import
I will set down the very words of *Augu-
stine* and *Ludovicus Vives*, as I find them
in the English Edition of the said book
of the City of God, cap. 26. Where *An-
gustine* puts forth this question. What
is the reason then that we do spend so much
time in our exhortations, endeavouring to
animate those whom we have baptized;
either unto Virginity, or chaste widowhood
or honest and honourable marriage; Now
upon these words. [I those whom we have
baptized] *Vives* comments thus. Least
any man should mistake this place, un-
derstand that in times of old, no man was
brought unto baptism, but he was of suffi-
cient years, to know what that mystical
water meant, and to require his baptism;
and that sundry times. — I hear that in
some Cities of Italy they do for the most
part observe the ancient Custom as yet.
And it is to be observed that in the
Margent are two Notes, the 1. is that
this is the old manner of baptizing. The
2. That all this is left out in the Paris Edi-
tion, whence we may note how the
writings

34 *The Pædo Baptists Apologie,*
writings of the Antients are abused,
and how ingeniously it is confessed,
Pædo-Baptism is not the old manner of
baptizing.

And here we will insert some other
testimonies from the learned Pædo-
Baptists, touching the Novelty of In-
fant baptism. The first

Fabian.

is out of *Robertus Fa-*
bianus his Chron. 4.

part in fol. 107. where he brings in
Augustine the Monk speaking thus to
the *Brittain Bishops*, Since ye will not
assent to my Herts generally assent ye to me
specially in three things, the first is that
ye keep *Easterday* in due form and time
as it is ordained The second, THAT
YE GIVE CHRISTENDOM
TO CHILDREN, &c. But
THEY WOULD NOT
THEREOF. This was about the
fifth Age after Christ whence its re-
markable that Infant baptism was then
opposed by the joynt consent of the
Brittain Bishops which were sent to the
Assembly to consult the Affairs of Re-
ligion

For the Baptized Churches. 5

ligion at that time. Our next testimony is from the Learned

Casualist *Hugo Grotius* *Hugo Grotius*
who tells us, To defer baptism till ripe years was in old time left
at liberty, now the observation is otherwise.
Plainly giving the case that Pædo-bap-
tism is not the old way but a new ob-
servation. But here we will again
give place to Doctor Taylor, who
saith,

‘ That besides that the tradition
‘ cannot be proved to be Apostolical,
‘ we have very good evidence from
‘ antiquity that it was the opinion of
‘ the primitive Church that IN=

FAN IS OUGHT
NOT TO BE *Armo 315.*
BAPTIZED, And

this is clear in the *Con Neveas*,
sixth Cannon of the

Counsel of Nauraren. The words
* have this sense. A

woman with child may feel xv-ορ:έσθης ὅτι
δεῖ φτί' εὐδς ὁποτε θ' ἐλεν γδ κοινωαντὴ ἡ σκ-
τυσατῶ τικτομένα. διὰ τῷ ἐκάστῳ ἰδιάν τ'
πραίρεσιν τ' ἐν τῇ ἀμολογία δείκνυντς.

36 *The Pædo Baptists Apology,*

be baptiz'd when she please; for her baptism concerns not the Child. The reason of the connection of the parts of that Cannon is in the following words, *Because every one in that confession is to give a demonstration of his own choice and election,* meaning plainly, that if the baptism of the mother did pass upon the Child, it were not fit for a pregnant woman to receive baptism, because in that Sacrament, there being a confession of faith which confession supposes understanding, and free choyce, it is not reasonable the child should be consign'd with such a mystery, since it cannot do any act of choice or understanding. The Cannon speaks reason, and it intimates a practice which was absolutely universal in the Church of interrogating the catechumens concerning the Articles of the Creed, which is one argument that either they did not admit Infants to baptism, or that they did prevaricate egregiously, in asking questions of them, who themselves

‘ selves knew were not capable of gi-
‘ ving answer.

‘ and to supply their incapacity by
‘ the answer of a Godfather, is but the
‘ same unreasonableness acted with a
‘ worse circumstance;

‘ and there is no sen. *Terent. lib.*

‘ sible account can be *de Bap. cap.*

‘ given of it, for that 18,

‘ which some imper-

‘ fectly murmur concerning stipula-

‘ tions civil performed by tutors in the

‘ name of their pupils is an absolute

‘ vanity; for what if by positive consti-

‘ tutions of the *Romans* such solem-

‘ nities of Law are required in all sti-

‘ pulations, and by indulgence are

‘ permitted in the case of a notable be-

‘ nefit accruing to Minors. Must God

‘ be tyed, and Christian Religion tran-

‘ sact her mysteries by proportion and

‘ compliance with the Law of the *Romans*?

‘ I know God might if he would

‘ have appointed Godfathers to give

‘ answer in behalf of Children, and to

‘ be *Fide-jussors* for them, but we can-

‘ not

38 *The Pado Baptists Apologie,*

not find any authority or ground
that he hath, and if he had, then it is
to be supposed he would have given
them comission to have transacted the
solemnity with better circumstances,
and given answers with more truth,
and if the Godfathers answer in the
Name of the Child [*I do believe*] it is
notorious they speak false and ridi-
culously: for the Infant is not cap-
ble of believing, and if he were, he
were also capable of

Tertull. lib.

de baptis.

cap. 18.

dissenting, and how
then do they know
his mind And there-
fore *Tertullian* gives

advice that the baptism of Infants
should be deferred till they could
give an account of their faith, and the

same also is the

* *Orat. to quest.*

in *S. Baptis-*

ma.

* counsel of * *Gregory*
bishop of *Naxia-*
zum, although he

allows them to

hasten it in case of necessity, for

though his reason taught him what

was

was fit, [Namely that none should be
baptized till they were of understanding
yet he was overborn with the practice
and opinion of his Age. which began
to bear too violently upon him, and
yet in another place he makes mention
of some to whom baptism was not
administred *ad vniuersum* by reason
of infancy.

To which if we add that the Parents
of St. Austin, St. Jerome, and St. Ambrose,
although they were Christian,
yet did not baptize their Children before
they were thirty years of age it
will be very considerable in the example,
and of great efficacy for destroying
the supposed necessity or derivation
from the Apostles [and for further
evidence we may well alledge in this
place, that of Theodosius the Emperor
born in Spain his Parents being both
Christians, and he from his youth educated
in the Christian Faith, who falling sick at
Thessalonica, was baptized and recovered
of his sickness.

But

' but however (Pædo baptism) it is
 ' against the perpetual analogy of
 ' Christs Doctrine to baptize Infants,
 ' for besides that Christ never gave any
 ' precept to baptize them, nor never
 ' himself nor his Apostles (that appears)
 ' did baptize any of them, all that either
 ' he or his Apostles said concerning
 ' baptism, requires such precious dis-
 ' positions to it, of which Infants are
 ' not capable, and these are faith and
 ' repentance, and not to instance in
 ' those innumerable places that require
 ' faith before baptism, there needs no
 ' more but this one saying, *he that be-
 ' lieveth and is baptized shall be saved, but
 ' he that believeth not shall be damned.*
 ' *Mark 16.* Plainly thus, faith
 ' and baptism in con-
 ' junction will bring
 ' a Man to Heaven,
 ' but if he have not
 ' faith baptism shall
 ' do him no good. So
 ' that if baptism be necessary, then so

' is faith, and much more; for want of
' Faith damns absolutely, it is not said
' so of the want of baptism.

' Now if this decretory sence be to
' be understood of persons of age; and
' if Children by such an answer (which
' indeed *is* reasonable enough) be ex-
' cused from the necessity of Faith, the
' want of which regularly does damn,
' then it is sottish to say the same inca-
' pacity of reason and Faith, shall not
' excuse them from the actual suscepti-
' on of baptism which as less necessa-
' ry, and to which faith and many other
' acts are necessary predispositions
' when it is reasonably and humanely
' received." The conclusion is that bap-
tism is also to be defer'd till the time of
' Faith, and whether Infants have faith
' or no, is a question to be disputed by
' persons that care not how much they
' say, nor how little they prove.

' 1. Personal and actual faith they
' have none, for they have no acts of
' understanding, and besides how can
' any man understand that they have,
' since

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'since he never saw any sign of it,
'neither was he told so by any one
'that could tell.

'2. Some say they have imputative
'Faith, but then so let the Sacrament
'be too, that is, if they have the Parents
'faith or the Churches, then so let
'baptism be imputed by derivation
'from them also. — For since faith is
'necessary to the susception of baptism
'(and they themselves confess it, by
'striving to find out new kinds of faith
'to daub the matter up) such as the
'faith is, such must be the Sacrament,
'for there is no proportion between
'an actual Sacrament, and an imputa-
'tive faith, this being in immediate
'and necessary order to that, and
'whatsoever can be said to take off
'from the necessity of actual Faith, all
'that and much more may be said to
'excuse from the actual susception of
'baptism.

'3. The first of these devices was
'that of *Lucifer* and his Scholars,
the

the 2 of Calvin and his; And yet
there is a third device which the
Church of *Rome* teaches, and that is,
that Infants have habitual faith, but
who told them so? how can they
prove it? what *Revelation*, or reason
teaches such a thing? Are they by
this habit so much as disposed to an
actual belief without a new Master?
can an Infant sent into a *Mahometan*
Province be more confident for
Christianity when he comes to be a,
Man, then if he had not been bapti-
zed, are there any acts precedent
Concomitant, or consequent to this
pretended habit? this strange inven-
tion, is absolutely without Art, with-
out Scripture, Reason or Authority.

[But if there were such a thing as this
habitual Faith, then either all Infants have
it or some only if all why do they deny bap-
tism to the Infants which are born of unbel-
ievers? must the child bear the unbelief of
the Parents? * if some

* For they do
not only deny such Infants the Act, but the
right to baptism because the children of
unbelievers.

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only have it, how know they these from the
rest, sith when they come to years, there is
found a like barrenness of this grace till
means be used to beget it? but thirdly
where doth the Scripture make an habitual
Faith that which intitles any person to bap-
tism? Surely according to these conceits
no man can ever tell to whom, or when to
dispence baptism.] ' But the men are to
' be excused unless there were better
' grounds; but for all these stratagems
' the Argument now alleadged against
' Infant baptism is demonstrable and
' unanswerable.

' To which also this consideration
' may be added, that if baptism be ne-
' cessary to the Salvation of Infants,
' upon whom is the imposition laid?
' To whom is the command given?
' To Parents or to the Children, not to
' the Children, for they are not capa-
' ble of a Law; not to the parents, for
' then God hath put the salvation of
' innocent babes into the power of o-
' thers, and Infants may then be damn'd
' for their Parents carelessness or ma-
lice

lice. It follows that it is not necessary at all to be done to them, to whom it cannot be prescribed by a Law, and in whose behalf it cannot be reasonably intrusted to others with the appendant necessity, and if it be not necessary, it is certain it is not reasonable, and most certain it is no where in terms prescribed, and therefore it is to be presumed, that it ought to be understood and administered according as other precepts are with reference to the capacity of the subject, and the reasonableness of the thing.

For I consider that the baptizing of Infants does rush upon such inconveniences, which in other questions we avoid like Rocks which will appear if we discourse thus.

Either baptism produces spiritual effects, or it produces them not: If it produces not any, why is such contention about it? — But if (as without all peradventure all the Pseudo-baptists will say) Baptism does a work

46 *The Pado Baptists Apologie.*

upon the soul, producing spiritual benefits and advantages ; These advantages are produced by the external work of the Sacrament alone, or by that as it is helped by the coöperation and predispositions of the *suscipien*.

If by the external work of the Sacrament alone, how does this differ from the *opus operatum* of the *Papists*, save that it is worse? For they say the Sacrament does not produce its effect, but in a *suscipient* disposed by all requisites and due preparatives of piety, faith, and repentance, though in a subject so disposed they say the Sacrament by its own vertue does it, but this opinion says it does it of itself without the help, or so much as the coexistence of any condition but meer reception.

But if the Sacrament does not do its work alone, but *per modum recipien* according to the predispositions of the *suscipient*, then because Infants can neither hinder it, nor do any thing

‘ thing to further it, it does them no
‘ benefit at all. And if any man runs
‘ for succor to that, exploded *χρησθεις*.
‘ 1st that Infants have faith or any other
‘ inspired habit of I know not what
‘ how, we desire no more advantage in
‘ the world then that they are con-
‘ strained to an answer without *Reve-*
‘ *lation*, against reason, common sense
‘ and all experience in the world.

‘ The sum of the argument in short,
‘ is this though under another repre-
‘ sentment. Either baptism is a mere
‘ Ceremony or it imployes a duty on
‘ our part, if it be a Ceremony only,
‘ how does it sanctifie us or *make the*
‘ *comers thereunto perfect*? If it imployes
‘ a duty on our part how then can
‘ Children receive it who cannot do
‘ duty at all.

‘ And indeed this way of Ministrati-
‘ on makes baptism to be wholly an
‘ outward duty, a work of the Law, a
‘ carnal ordinance it makes us adhere
‘ to the Letter, without regard of the
‘ Spirit, to be satisfied with the shadows,

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to return to bondage. To relinquish the mysteriousness, the substance and spirituality of the Gospel, which argument is of so much the more consequence, because under the spiritual Covenant, or the Gospel of grace, if the mystery goes not before the Symbol (which it does when the Symbols are seals and consignations of the grace, as it is said the Sacraments are) yet it always accompanies it, but never follows in order of time, and this is clear in the perpetual analogy of holy Scripture.

For Baptisme is never propounded mentioned or enjoined as a means of remission of sins, or of eternall life, but something of duty choice or sanctity is joyned with it, in order production of the end so mentioned

Can you not that so
Rom. 6 3.

many as are Baptized
into the death of Jesus are
Baptized into his death? There is
the mystery and the Symbol together and declared to be perpetually

For the Baptize & Church. 49

ally united ~~to~~ ^{to} Baptism. All of
us who were Baptised into one,
were Baptised into the other, not
only in the name of Christ, but
into his death also; but the mean-
ing of this, as it is explained in the
following words of St. Paul, makes
much for our purpose: for to be
baptised into his
death, signifies, ^{as} Verse. 4.

to be buried with him
in baptism, that as Christ rose from the
dead, we also should walk in newness of
life. That's the full mystery of Bap-
tisme; for being Baptised into his
death, or which is all one in the next
words ~~in baptism~~ ^{in baptism} ~~to be buried with him~~ ^{to be buried with him} in-
to the likeness of his death, cannot
go alone; if we be so planted into
Christ we shall be partakers of his re-
surrection, and that is not here instan-
ced in precise reward but in expec-
tation for all this is nothing but Eru-
ption of the old man, a destroying the
body of sin, that we no longer serve
it.

C. 4. This

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' This indeed is truly to be bapti-
' zed both in the Symbol and the
' Mystery what is less then this, is but
' the Symbol only, a meer Ceremony,
' an *opus operatum*, a dead Letter, an
' empty shadow, an instrument, with-
' out an agent to manage; or force to
' actuate it.

' Plainer yet *whosoever* are baptized
' into Christ have put on Christ, have put
' on the new Man. But to put on the
new Man, is to be formed in Righteous-
' ness, holiness, and truth. This whole
' argument is the very words of St.
' Paul. The major proposition is dog-
' matically determined, Gal. 3. 27.
' The minor in Ephes. 4. 24. The con-
' clusion then is obvious. That they
' who are not formed a new in Righte-
' ousness, holyness and truth, they
' who remaining in the present in inca-
' pacities, cannot walk in newness of
' life, they have not been baptized in-
' to Christ, and then they have but
' one member of the distinction
' used by St. Peter, they have
' hat

that baptism which is a putting away the filth of the flesh
[if yet an human institute may be so called] but they have not that baptism which is the answer of a good Conscience towards God, which is the only baptism which saveth us, and this is the case of Children and then the case is thus.

As Infants by the force of nature cannot put themselves into a supernaturall condition (and therefore say the Pædo baptists they need baptism to put them into it [as if the bare enemy of which only they are capable could put them into a supernaturall condition] so if they be baptized before the use of reason, before the works of the Spirit, before the operations of grace, before they can throw off the works of darknes, and live in righteousness and newness of life, they are never the nearer; from the pains of Hell they shall be saved by the mercy of God and their own

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innocence though they dye in *pavis*
naturalibus, and baptism will carry
 them no further for that baptism
 that saves us, is not the only washing
 with water, of which only Infants
 are capable, but the answer of a good
 Conscience towards God, of which
 they are not capable till the use of
 reason, till they know to chuse the
 good and refuse the evil.

And from thence I consider a new
 that all vows made by persons under
 others names stipulations made by
 minors are not valid till they by a
 supervening act, after they are of suf-
 ficient age do ratifie the same, why
 then may not Infants as well make
 the *vow de novo* as *de novo* ratifie that
 which was made for them *ab antiquo*,
 when they come to years of choyce?
 If the Infant vow be invalid till the
 manly confirmation, why were it not
 as good they staid to make it till that
 time, before which if they do make
 it, it is to no purpose, this would be
 considered.

And

And in conclusion our way is the surer way, for not to baptise Children till they can give an account of their faith is the most proportionable to an act of reason and humanity, and it can have no danger in it: for to say that Infants may be damn'd for want of baptism (a thing which is not in their power to acquire they being yet persons not capable of a Law) is to affirm that of God which we dare not say of any wise and good man. Certainly it is very much derogatory to Gods justice and a plain defiance to the infinite reputation of his goodness.

And therefore who ever will pertinaciously persist in this opinion of the pædo-baptists, and practise it accordingly they pollute the blood of their everlasting Testament. They dishonor and make a mockery of this Sacrament. They ineffectually represent a sepulture into the death of Christ, and please themselves in a sign without effect, making baptism like

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like the Figtree full of Leaves but
no fruit, &c.

Thus far the *Anabaptists* may argue,
and men have disputed against them
with so much weaknes and confi-
dence, that they have been encour-
aged in their error [*alias in the*
truth] more by accidentiall [*alias*
real] advantages we have given them
by our weak arguings, then by any
truth of their cause or excellency of
of their wit [*so the Dr. is pleased to*
say but the evidences of our side speak
otherwise] but the use I make of it
as to our present question (saith the
Dr.) is this, that since there is no
direct impiety in the opinion nor
any that is apparently consequent
to it, and they which so much pro-
babillity, do or may pretend to true
perswasion they are with all means,
Christian, fair, and human, to be
redargued, or instructed, but if they
cannot be perswaded they must be
left to God, who knows every de-
grees of every mans understanding,
all

all his weaknesses and strength's
what impress each argument makes
upon his spirit. and how unresist-
able every reason is, and he alone
judges his innocency and sincerity:
And for the question, I think there is
so much to be pretended [*he might
say really urged*] against that which I
believe to be truth that there is much
more truth then evidence on our side
[*a strange saying of so wise a man as if
the truth in this case doth not wholly de-
pend upon evidence, since its a positive
and no morall precept*] and therefore
we may be confident as for our own
particulars but not too forward
premtorily to prescribe to others
muchless damn, or kill, or to perse-
cute them that only in this particular
disagree. Thus far Doctor Taylor,
for our appollogie.

To whom to add any more wit-
nesses (though more might be
brought) would be superfluous. I
therefore proceed to the next ques-
tion, viz.

What

What is the due act, or outward form to be used in this solemn rite of holy baptism?

It may well be the admiration of every wise and good man how it should come into the mind of such as pretend to be followers of Christ that holy b.p:ism should be performed by aspersion; or casting a few drops of Water upon the subject, by the fingers of the administrator. The scriptures every where teaching us that the original form was by immersion in Rivers or places of much Water, *Mat. 3. John 3.* Christ himself who surely would do nothing superfluous or in vain, was baptized in the River, by *John* the first baptist, who had his direction from Heaven, and his approbation from on high in that very action *Mat. 3.* and those who were under the immediate direction of the holy spirit the leader into all truth, found it necessary for the administrator and subject to go both into the Water, for the due performance of this holy Ordinance.

dinance. Add thereunto that the proper signification of the word *Baptizo* when used to express the action done in this service, is to dip or immerge the party in the Element as is confessed by the learned Pædo-baptists themselves as we shall see in the sequel.

And here we will still prefer the Church of *England* who teacheth us that the outward Sign or Form in baptism, is Water wherein the party baptized is dipped, &c. And though she add [or sprinkled with it] yet that her Conscience tells her that is not the right way appeareth, in that she only assigns that by indulgence to such Infants as are in danger of death, &c.

The Church of *Rome* also confesseth by a learned Pen, that she changed dipping the party baptized over the head and Ears to a little sprinkling upon the Face,

Liturg.

Marq. of Worcester. Certam. Relig.

Erast.

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Erasmus paraphrasing on the words, baptizing them, Mat. 28. saith thus, if they believe that which you teach them and begin to be repentant of their former Life, &c. Then dip them in Water, &c. Walsfridus Strabo de rebus Ecclesie 26. tells us, that we must know that the first believers were baptized simply in Floods and Fountains.

The learned Grotius tel's us in his judgement on Infant baptism, That the word βαπτίζω signifies to dip over the head and ears.

To whom we will joyn Talerius whose Testimony is in these

* *Secundum* words * Baptism is
Fisher. the first Sacrament of
the new Testament
instituted by Christ, in which with
a most pat and exact analogy between
the sign and the thing signified, those
that are in Covenant are by the Mi-
nister washed in Water. The out-
ward Rite in baptism is threefold im-
mersion into the Water, abiding under
the

the water, and resurrection out of the water, the form of baptism, to wit internal and essential, is no other then that analogical proportion, which the signs keep with the things signified thereby, for as the properties of the water in washing away the defilements of the body, do in a most suitable similitude, set forth the efficacy of Christs blood in blotting out of sins, so dipping into the Water doth in a most lively similitude set forth the mortification of the old man, and rising out of the water the vivification of the new. — That same plunging into the water holds forth to us that horrible gulf of divine Justice in which Christ for our sins sake, which he took upon him, was for a while in a manner swallowed up. Abode under the water how little a while soever, denotes his descent into Hell, even the very deepest degree of lifelessness, while lying in the sealed and guarded sepulchre he was accounted as one truly dead, rising out of the water holds out to us a
lives.

lively similitude of that conquest, which this dead man got over death, which he vanquished in his own Den, as it were, that is the grave. In like manner therefore it is meet that we being baptized into his death, and buried with him, should rise also with him and so go on in a new Life, Rom. 6. 3. 4. Col. 2. 12. *Thine for Tilentus.*

Bishop Jewell in his defence, *Appel.* c. 5. p. 308. brings the council of Worms determining the manner of baptism; thus, *In aquas demersio in infernum est, & ex-sus ab aquis emer-sio Resurrectio est.*

The dipping into the water is the going down into Hell [i. e. the grave] The coming out from of the water is the Resurrection: From all which Testimonies (and many more that might be brought) it is evident (beyond all doubt our opposers being Judges) that whether we respect the signification of the word baptize or the signification of the ordinance itself, or the consent of the primitive Churches in the practice of holy baptism, dipping

For the Baptized Churches. 61
ying the subject (or party baptized) in the
Element Water, is the due form of bap-
tism, and therefore sprinkling or crossing
the face, is an humane innovation. Or,

Upon the whole matter these ten
particulars are very apparent. First,

That Infant baptism was innovated,
after the holy Scriptures were written
which appeareth both from the deep
silence of the Scripture in that case, and
the confession of learned Pædo-baptists
themselves.

2. That it came in
stealing (as it were)
* for Gods ways
are no: to be left
to mans will be
commands and
its mans duty to
obey.
being for a considera-
ble time left at liber-
ty (a sign it was not
from Heaven)* and
was disliked by the
Antients who there-
fore dissuaded from it.

3. That which gave it its great ad-
vantage for a more general reception,
was this false opinion, that without
baptism none could be saved. This
saith

62 *The Pædo Baptists Apologie,*
saith Mr. Perkins doth St. *Augustine* e-
very where affirm.

4. That the Lords Supper was as
eagerly pressed, to be necessary for In-
fants as baptism, and they continued
in use together about

Ex opp. Perk.
See the Scholast.
discourse against
Symbol with
Antiebrist.

the space of six hun-
dred years, this con-
ceit was confirmed
(saith Mr. Perkins) by
the council of Toledo,

Can. 11. And *Aug-*

ustine was so earnest for this also that
he boldly sayes in vain do we promise
Infants salvation without it. *Aug* 23.

23. & ep. 107. & contra ep. pelag. l. 1.
c. 22. & contra. Jul. l. 7. c. 2. l. 3.
c. 12.

5. That divers in the Greek Church
have all along to this day refused In-
fant baptism. *Grotius* his words are
these (as Mr. *Timbs* quotes them) In
every age many of the Greeks unto this
day keep the custome of deferring baptism
to litle ones till they could themselves
make a confession of their Faith. And
the

the *Armenians* are confessed by *Heylin* in his *Macrocos.* p. 575. To defer baptism to their Children till they be grown to years of knowledge.

6. Those foolish and sinful adjuncts, which the Authors and promoters of Infant baptism, were constrained to invent to make it look like baptism (for example their device of Gods fathers, &c.) do sufficiently declare it to be of an infirm and humane Original.

7. The grounds upon which Pædo-baptism was at first urged, are now in a manner wholly declined, and new grounds daily invented whereon to build it, which are no sooner laid, but raised again by some of it's own favorites.

8. That the stoutest assertors of Infant baptism, hath ever met with as stout opposers; Thus *Augustine*, met with the *Donatists* and *Pelagius* whose arguments he could not avoid but by running into greater absurdity, and though

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though they are blamed (and perhaps justly) for holding some errors, so also is *Magazine* and that not undeservedly.

9. That many of the Learned have much abused this age in telling them the *Anabaptists* (i. e. the baptized Churches) are of late edition on a new sect, &c. When from their own writings the clean contrary is so evident.

Tenthly and Lastly. Observe how the baptism of repentance for remission of Sins, which is that one and only baptism commanded in holy Scripture hath been neglected, traduced; and its assertors frequently abused, and that chiefly by this device of Pado-baptism which now hath so lost it's first sense, that it cannot with any shew of truth or good sense be called baptism, and ought therefore to cease with its fellow

low

low errors, viz. the giving the
Lords Supper to Infants, &c. That
God may be justified in the submissi-
on of all sinners to the baptism of
repentance for remission of sins,
Luk 7. 39.

The

The Second Part
Of the Promise of the
Spirit,

Delivered in a Sermon upon
1. Cor. 12. 1.

To which is added

A post-script out of the works of
Dr. Jer. Taylor, touching the laying
on of Hands, chiefly declaring how
Religiously it was observed by the
Antient Christians; as it is now re-
vived by divers of the baptized
Christians of this age.

1 Cor. 12. 1.

*Now concerning spiritual gifts bre-
thren I would not have you igno-
rant.*

There was never more need for the
Church of God to seek and search
for all those things which God hath
prom

promised for her strength and encouragement then now partly for that her opposers are men of exquisite parts by means of all Arts and Sciences which are not more profitable when used in a way of subserviency to the truth, then pernicious when used in opposition to it (as it often falleth out they are) and partly for that ignorance of what God hath promised for his Churches comfortable subsistence, proves a great occasion and temptation to Christians to trust to failing and uncomfortable helps in the great business of the Ministry of the word and prayer, &c.

Now in the words which we have chosen the Apostle shews his care for the Church at *Corinthus* (and in them for all Churches) that they should not be ignorant concerning spiritual gifts and labours in three Chapters together to instruct them fully in that point under several considerations, and first,

1. By giving them a definition of those gifts,

D

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gifts, or shewing what they are, *verse*
8. 9. 10. *viz.* A word of Wisdom,
a word of knowledge, faith, the gifts
of healing, the working of miracles,
prophecie, discerning of spirits, divers
kinds of Tongues, interpretation of
tongues, which definition or enumera-
tion of gifts he seems to enlarge,
Chap. 13. 26. a Psalm, a Doctrine,
&c.

2. *By shewing that the Church hath a
perpetual right to, and interest in all
these gifts, Chap. 14. 1. Desire [or Be
zealous after spiritual gifts, Chap. 12;
31. Cover earnestly the best gifts
Chap. 14. 39. Cover to prophecie and
forbid not to speak with tongues.*

3. *By shewing whereto these gifts do
serve, or to what end they were given.
Chap. 14. 12. Forasmuch as ye are
zealous of the spiritual gifts, seek that
ye may excel to the edification of the
Church, ver. 31. that all may learn,
and all be comforted, Eph. 4. 12. for
the perfecting the Saints for the work
of*

Of the Promise of the Spirit. 69
of the Ministry, for the edifying of the
body of Christ.

4. By distinguishing of gifts as they are
more or less necessary and accordingly gives
direction which to prefer in our asking
them (yet so as not to forbid the use of
any of them, so it might be done with
edification) Chap. 14. 1. *Desire spiri-*
tual gifts but rather that ye may prophe-
sie. Ver. 5. *I would have ye all speak*
with tongues but rather that ye prophesied,
for greater is he that prophesieth, then he
that speaketh with tongues. Ver. 5. *He*
that speaketh in an unknown tongue edify-
eth himself, but he that prophesieth edifieth
the Church.

5. By shewing that all these gifts, how
excellently soever any are endowed with
them, yet therein he is not to rest satisfied
because there is yet a far more excellent
way of receiving the spirit, without
which all gifts are as nothing. This
more excellent way he refers to the
fruit of the Spirit, which he both di-
stinguisheth by its several branches, 1
Cor. 13. 4, 5, 6, 7. compar'd with

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Gal. 5. 22. 23. and also comprehends the whole in that excelling grace of Charity follow after Charity, Chap. 4. 1. The greatest of these is Charity.

6. *By giving a notable Rule to know who are indeed spiritual Christians from such as only pretend to be so, Chap. 14. 35. If any man think himself to be a Prophet or spiritual, let him acknowledge the things I write unto you are the commands of the Lord. Those then are not truly spiritual, or true Prophets who (as many on the right hand) do not only lay aside the commands of the Lord, but prescribe to others their own Traditions, neither those on the other hand, who prefer their poor conceits and Notions, as if the word of God came out from them, when though (perhaps) it came to them, yet it came not to them only, ver. 36.*

Thus much briefly to shew what the Apostle means in this place by spiritual gifts, and in what respects he would not

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not have the Church to be ignorant
concerning them.

Nor shall I insist upon all those particulars now, but only that which may be most needful to be demonstrated, and that is the second particular. For I find, it is not only a general conceit among the National Churches, that the extraordinary gifts of the Spirit were only Temporary, and now ceased, but also very many in the baptized Churches are doubtful (at the least) in this matter, as if that glorious promise of pouring out of the Spirit according to the prophesie of Joel, and the reception thereof by the primitive Churches, were taken away long since from the Churches which succeed them, and not to be so much as looked for in these days!

But that this is a
very great mistake, and
that the contrary, even
that, that very promise
of the spirit and every part of it, from the
time of its first effusion upon the day of

The poynt to
be proved.

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Pentecost, Acts 2. belongs to the Church throughout all Ages to the end of the World. I hope to evince to the satisfaction such as desire to see the Truth in this matter.

And First from the
1 From the A. scope of the Apostle,
psles scope. in these three Chap-

ters. Where as it is
his designed subject to discourse of the gifts of the Spirit, so he informs us that God hath set them there, namely in his Church, that is, he hath placed, settled or fixed, that one spirit in that one body, nor for a few days only, and then to leave her as a body without a spirit for ever after, in respect of spiritual gifts, but to abide

** 1 Cor. 3. 16. there as in his temple*
*2 Cor. 6. 16. * both by gifts and*
graces, even the same

which Christ by vertue of his assention obtained when he ascended on high, which gifts are given to the Church for the work of the Ministry, for the edification of the body till the whole be
com

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completed. See to this purpose
Ephes. 4. from vers, 4. to 16.

Again, The promise of the holy spirit is made by our Lord himself to the Church for ever. *John 14. 16.*

2. From the extent of the promise.

I will pray the Father and he shall give you another Comforter that he may abide with you for ever &c. I say with the Church, for it were a strange exposition to restrain this for ever to the age of the Apostles (as some do) for sith the Apostles and first Churches could neither pray nor prophesie as they ought, but as that spirit did help their infirmity, it were strange the subsequent should be able to do it though destitute of that distance, seeing prophesie is expressly one of those spirituall gifts, as before we have shewed.

That great Apostle *Peter*, dates the promise of the holy spirit very largely, *Acts, 2. 38. &c.* As descending to the very Skirt, or last age
D. 4. of

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of the Church of God, even to as many as the Lord our God shall call, and he here takes the promise in that sense wherein *Joel* meant it, and the Church had then received it, which clearly intends both the gifts and graces of the Spirit, for as 'tis sure they received then very great gifts, so 'tis said great grace was upon them all. *Act.* This very promise of the Father is by this Apostle appropriated to all the called of the Lord, even the servants and handmaids in *these days*.

Now these days must either be a few days at the beginning of the Gospel, or it must be referred to the whole time of that glorious dispensation if the first, then how shall all the called of the Lord receive it? Or who will tell us when these days expired? But we know that *These days* the latter days last time, and last days are used with some frequency in Scripture, to point out the time of the Gospel as it succeeded the time of the Law.

During

During all which time we are sure that the duties in generall (and perhaps some difficult duties which were not formerly known) which were imposed upon the first Churches, are laid upon the Churches to the end of the World, *Mat. 28. 20. Teaching them to observe all things whatsoever I have commanded you, &c.* Must the Churches now contend earnestly for the faith (and that both against old and new errors) must she be the Salt of the Earth, the Light of the World must she strive to preach the Gospel of the Kingdom to all Nations, must she keep her self in the Love of God building up her self in her most holy faith, praying in the Holy Ghost? Surely, if these duties remain, and the Lord requires that she should glorifie him in the faithful and constant discharge hereof as also in suffering for his sake; It cannot reasonably be imagined that he

3. From the Nature of the duties of the Church.

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should recall his holy spirit, in the gifts thereof from her who when she had them all, had nothing that was superfluous, but stood in need of all to furnish her for the work she stood engaged to do, in these forementioned and other like considerations, sith then our God doth require the same service of his Churches now, which he required of his Churches in the first ages of the Gospel, let us not imagine he will require the same Brick, and not allow the same Straw,

4. <i>From the nature and perpetuity of the exhortations to seek for the spirit.</i>	That the gifts of the spirit here intended by our Apostle are the portion of the Church in every age (as her right) appeareth, from the nature of these ex-
---	--

hortations she is under to ask them. Luk. 11. 13. *How much more shall your Heavenly Father give his holy spirit to them that ask it — ask and it shall be given unto you. vers, 10.* How frequent is

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is our Apostle in these 3. Chapters in
his exhortations to this Church (and
in them to all others) to desire
spirituall gifts, to covet earnestly the
best gifts, to covet to prophesie, wish-
ing that they may speak with tongues,
and warning them not to prohibit
that gift. Now to what purpose is all
this if these gifts be ceased and that
the Church may not now expect
them? I hope no man will say these
exhortations are now out of date least
in so doing he deprive us of the exhor-
tation to Charity, for they are so link-
(ed together as the one cannot cease
as 'tis an exhortation) before the o-
ther. *Follow after Charity and desire spi-
rituall gifts and rather that ye may prophe-
sie.* Thus we see the Church being un-
der perpetual exhortations, to seek for
spiritual gifts without any restriction,
necessarily infers her perpetual right
to them and every of them, which
consideration alone is sufficient (as I
conceive) to satisfie any Christian, that
the promise of the Spirit { even the
same

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same that was given to the first Churches) in respect of gifts as well as graces belongs to the Church of Christ throughout all ages.

5. *From the continuation of spiritual gifts in the Church to this day.* Let us now consider, whether the Church of God do not even now enjoy the promised spirit in the gifts and graces of it at this day, for the

latter, I think there is none doth question it, and yet should the graces or fruits of the spirit which now appear, be strictly considered by what did formerly shine forth in the Churches, it might peradventure put us to some pause, yet not thence to conclude that we have not that spirit of grace, or that the graces thereof are ceased, but it would surely become a provocation, to cry mightily to God for an enlargement of what we have received in that behalf.

And as I intend not to boast of the gifts of any, so I may safely presume that

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that the gifts received in these days are far more then I can set down, or give you account of, because the Church is diffused through many Nations, and her gifts there unknown to me; I will then restrain my observations to the Churches in this poor Island, who may not vie with all Churches, but rather in humility conclude themselves to be short of many concerning spirituall gifts. And yet, shall we say she hath none (or may we not rather say she hath many that are endowed with a word of knowledge and that meerly by a gift from God, having otherwise, no capacity or faculty more then others, but therein far short of many of their brethren; only the gift of God, and no naturall faculty hath made the difference: How have men of knowledge in this world, been found to have no skill, and the foolish to attain knowledge, and some to excell so far, as to confound the wisdom of the wise and to bring to nought the understanding of

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of the prudent, yet out of the mouth of Babes hath our God ordained strength, and thereby hath sometimes stilled the enemy.

And as *Wisdom* is usefull to direct, so hath God given it to such as fear him; who if we respect their education &c. could never have acquired it; some by a word of wisdom here understand, the well ordering of affaires in the Church, others the right or usefull application of the word &c. surely according to these expositions the Church hath some, even by the gift of the spirit of God to go before here in these respects.

Neither is the gift of *Healings* so abnegated, but that something of it hath appeared, as many living witnesses by experience have testified, and how far faith (over and beside the common faith) hath therein appeared, as also in some other memorable undertakings against Sathan himself, or against his designs, with some good success, becomes

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comes others to consider more then it
doth me to write! as for me I rest sa-
tisfied, that *miracles* are not ceased as
a gift to the Church of God, though
perhaps they are but rarely found, as
being (in the wisdom of God) not so
necessary now in many places as in
times past.

Now for the gift of *prophecie*, which the
Apostle here intends, 'tis certain the
Church enjoys it very gratically in
these days sith she hath them that by
the gift of Gods spirit (and not by
acquired Arts) do minister to her the
word of life, by exhortation, to her edi-
fication and comfort; which yet she
could not have if the gifts were ceased
seeing prophecie is not only one of the
spirituall gifts but the very best of
them, and the greatest of them all.

Nor is the spirit of our God removed
in the gift of *discerning of spirits*; for if
it had false spirits had by their subtilty
ere this day made havock of the
Churches, but through the grace of
God, notwithstanding all their cunning
crafti-

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craftines; they have been discerned, and their designs prevented; and though perhaps charity for some time hath born with such, in hope of the best, yet this is no other thing then ought to be, as may be seen by the carriage of our Lord toward Judas, and his Apostles towards some others.

The gifts of *Doctrine* and praising our God with a *Psalme* is not yet removed, our Teachers (as taught of God) remaining in every Church; where also are some that are skillfull in praising the Lord to the edification of the Church;

As for *Revelations*, there might perhaps sometimes be strange or hidden things made known by some speciall gift of God and why may not God do such things now? However it is not unsafe to understand the *Revellations* here ment, by Chap. 14. 30. *If any thing be revealed to another that sitteth by let the first hold his peace &c.* which cannot so well be understood as a new Oracle as of some further subject, or
more

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more full explication of the matter treated on by him that spake first; according to which interpretation we may say the Church hath yet the gift of Revelations. And thus far we seem to be got safe, not any thing so materiall intervening, as to conclude against the continuance of these spirituall gifts in the Church to this day, so that the present *repairers* of the *House* or *City* of God may comfort themselves by the consideration of the words of the Prophet, *Hagg. 2. 5.* *According to the word which I covenanted with you when you came out of Egypt, so my SPIRIT REMAINETH among you, fear ye not.*

But now the gift of *Tongues* and interpretation of *Tongues*, these! where shall we find them. Doubtless these gifts are rarely if at all found in these days, and in this Nation, so as to sute with those who frequently in some Churches at first received those gifts; the reasons are many (but none such as conclude the Church from under the

the

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the promise of these gifts) as first these gifts differ much from the rest, chiefly in this that they may be supply'd another way, for the conversion of persons of all Languages, or such as can speak other Languages and interpret the same to others, doth supply the absence of those gifts; 2. The

Churches (in this and

It is probable that Paul made use of his education in speaking divers Languages, as may be perceived by his discourses in the acts of the Apostles, and by the Epistles which he wrote to severall Churches, using therein (as 'tis confessed) frequently the Greek Tongue.

I suppose other Nations) have very little need of these gifts, and therefore considering that they are not so necessary as the rest, the Apostle leaves these with a forbid them not, whilst the rest he wills us to covet earnestly. But 3^d one great cause (as I conceive) why these gifts are so much absent, and the other no

more

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more received, i. because we either ask
them not at all, or else we ask them a-
miss. For many have been so far from
asking these gifts of the spirit, that
in truth they have been arguing that
these gifts are not attainable, and then
tis no wonder they have not been re-
ceived.

Again where there hath been some un-
derstanding of the interest we have in
those gifts, there faith in asking hath
been and is very low, and attended
(perhaps) with great wavering, and
then little can be expected at the hand
of the Almighty *Jam. 1.* And here let
me premonish you of one thing which
(by my little reading) I perceive to
have been a great provocation to the
Lord to withdraw his gifts in times
past (and I fear it again) And that was
(and I doubt is) an *over curious per-
formance*, of that which God gave
spirituall gifts for, to wit the minister-
ing of the word, when the Churches
grew populous, and great personages
came to her communion, the unwary
pastors

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pastours, let go the simplicity of the
Gospell enclining so much to curiosi-
ties. that some Counsellors decreed that
a Bishop should not read *Heathen Authors*.
and *Gratian* is said to have this passage
viz. Doth not he seem to walk in vanity
and darkness of mind, who vexing him-
self day and night in the studies of *Logick*,
in the persuite of *physicall speculations*
one while elevates himself above the high-
est Heavens and afterward throws him-
self below the nethermost part of the Earth.
True, the use that may be made of
reading is one thing, and the abuse ano-
ther; however let the least gift of
God be preferred in the ministry of
the word, above the greatest of human
Arts, otherwise we are in danger to
incur the guilt of *despising Prophesyings*.

Lastly the truth in
6. From the hand appeareth from
silence of the the silence of Scrip-
Scriptures, as to tures, touching the
the privation of
the gifts of the Spirit &c,

pri-

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privation of any of the gifts of the spirit till that which is perfect be come, 1. Cor. 13. 8. 9. *Charity never faileth but whether there be prophecies they shall fail, whether there be tongues they shall cease, whether there be knowledge it shall vanish away, for we know in part and we prophesie in part. But when that which is perfect is come THEN that which is in part shall be done away.*

Hence observe a finall determination of the matter in question, If any ask when the gifts of prophysie, knowledge and tongues &c. Shall cease? The Apostles answer is, even T H E N, when that which is perfect is come, or when we come to see face to face, or as we are seen. So then seeing the gifts of the spirit, do yet remain to the Church, and every of them (as her need requires) are attainable, it remains that we humbly consider our wants, and desire spirituall gifts, you covet earnestly the best gifts.

From these considerations I conclude, that howsoever it is too true
that

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that the gifts received by the present Churches are but low (and truly so are her graces) yet thence we may not, we ought not to infer, that the gifts promised are ceased, or that the Church hath now no interest therein. But contrarywise as the promise of gifts (as well as graces) pertains to us as we are the called of God, we ought to stir one another

1. Cor. 2. 4. up, to seek with all diligence and full assurance for the spirit of promise, which being received, will abundantly supply our wants, help our infirmities, convince the contrary minded by its powerfull evidence and demonstration in the ministry of the word and prayer.

There be two things objected against that which is said, the first.

Ob : If the promise of the spirit do thus belong to the Church, then this will follow, that the doctrines delivered by such gifted men must pass for

for Oracles of God being the effects of the spirit of truth whose propertie it is to lead into all truth. And hence some have conceived the decrees of their Counsells to be infallible, and others have given out of their private letters or books that they were as infallibly the word of God as the Scripture &c.

Ans. 1. Those gifts do not argue the infallibility of him that hath them, for then all the gifted brethren at *Corinth* had been infallible which yet they were not, witness their great want of Wisdom how to use their gifts to edification, as also the Apostles referring what they delivered to Tryal, telling us of gifted person in general (and as such not excluding himself) that they see but darkly, prophesie but in part, know but in part, so that perfection herein is not to be pretended.

2. That the Apostles did deliver infallible and undoubted verities for all
to

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to submit to, as the very word of God
&c. proceeded not hence, viz. because
they were gifted men. But as being
the chosen witnesses of God, purpose-
ly ordained to that very end, for which
cause they saw that just one, heard the
words of his mouth, and by infallible
proves, were assured of the Resurrecti-
on of our Lord and of his will concern-
ing his Kingdom, John 15. 16. *Ye have
not chosen me, but I have chosen you and
ordained you that you should go and bring
forth fruit, and that your fruit should re-
main, that whatsoever ye shall ask the Fa-
ther in my Name he may give it you, see
Acts 10. 40. 41. and Acts 22. 14. 15.
The God of our Fathers hath chosen thee
that thou should know his will, and see that
just one, and shouldest hear the voice of his
mouth. F O R thou shalt be his wit-
ness unto all men of what thou hast SEEN
AND HEARD,*

These are the Fathers of the Chur-
ches, the Foundation layers, the
Master-builders in such an elevated
con-

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consideration, as that the *authority* of
one is to be valued above the *author-*
ity of ten thousand subsequent teach-
ers, which is a greater number then
ever yet convened in a generall coun-
cell, 1. Cor. 4. 15. 16. These were
such Fathers as laid up such a stock of
doctrine for their Children, as whose
bringeth not along with them is not
to be received. 2. John. 8. 9, 10.
And whosoever corrupteth by adding
takeing away or perverting is to be
held accursed, to be nameless in the Ci-
ty of God and the book of Life,
The conclusion is this, gifted persons,
on whom the Holy Ghost fell as it did
on the Apostles, were not thereby im-
powered, to propose new Oracles, or to
be the Apostles Competitors, and if
any presume to these things (as some
did in the Apostles dayes) they shall
fulfill that sentence, 2. Tim. 3. 9.
They shall proceed no further for their
folly shall be made manifest to all men
as theirs also was.

Ob. 2. If the gifts of the spirit,
1. Cor. 12. Have continued in the
Church as you teach, 'tis strange we
have no account of them since their
days, unless we regard the papacy
who have claim'd the gift of Miracles
in every age, which they urge as an
undoubted proof that they only are
the Church of Christ.

Ans. 1. It is true that people do
pretend, as 'tis said in the objection
and it is now my business to examine
the goodness of that pretence, only
this I say they cannot find their
Church to have had a being in every
age since Christ, and therefore very
unlikely to prove what they say in
the case of Miracles. But put case that
since they have had a being in the
world, some signs or wonders have
been done among them, yet hence to
infer the truth of their Church state is
very unsafe, sith before an equall judge
others will be found to have as clear

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a claim to Miracles
as themselves. * Mat.

*7. 22. Many will say
unto me in that day have
we not prophesied in thy
Name, and in thy name
have we cast out Devils
and in thy name have
done many wondrous*

*works. And then will I profess unto them
I never knew you, depart from me ye work-
ers of iniquity.*

And though our Saviour saith, no
man can do a miracle in his Name and
lightly speak evil of him, yet that very
speech supposes the thing possible. It
doth not follow therefore that where-
soever miraculous gifts are there is the
true Church, but she is only known by
her Conformity to the Doctrine of
God our Saviour, chiefly in the prin-
ciples of Religion, *Heb. 6. 1. 2.* For
we are his House if built upon that
foundation of Repentance, faith, &c.
and partakers of him, I F we hold
the beginning of our confidence sted-

* Which yet
shall avail
them nothing,
because they
wanted truth
with their
gifts.

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tast to the end otherwise not. *Heb. 3.*
6. 14. If any come unto you and bring
not this doctrine receive him not to
house, no, though he work miracles,
for thus saith the Lord. If there arise
among you a Prophet or a Dreamer of
Dreams, and giveth thee a sign or a won-
der, and the sign or the wonder come to pass,
whereof he spake unto thee [now note if he
do this] saying let us go after other Gods
(which thou hast not known) and let us serve
them, thou shalt not hearken to the words
of that Prophet—For the Lord your God
proveth you to know whether you love the
Lord your God, with all your heart, and
with all your Soul. And hence learn this
one thing that Gods Truth is not to
give place to any gifts, but all gifts are
to subserve to the furtherance of his
Truth.

To conclude as we ought not to be
ignorant of the gifts of the spirit, so
neither of the means ordain'd of God
to obtain those gifts. The primitive
Churches are herein our best guide

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as the word directs. Tis well known (and I think granted on all hands) that they used the solemn Ordinance of prayer and imposition of hands for obtaining the promised Spirit, at least with respect to these gifts. Now be it so (though I say for the Graces or Fruits also) then seeing these gifts are promised to us as well as unto them, and are attainable, and in part (at least) attained by many, what should hinder the Churches, but that now they should tread in this path, with faith and full assurance that a blessing is in it? As in holy baptism we are placed (as it were) among those whose sins are washed away in the blood of the Lamb. So in this Holy Ordinance of prayer and imposition of hands we are in a solemn manner ushered, into the promise of the holy spirit, and as the pardon of our sins signified in baptism doth not prevent, but better capaciate us to pray daily *forgive us our trespasses*, so imposition of hands doth put us into a better capacity to seek

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A
POST-SCRIPT.

*Taken out of the Works
of Dr. Jer. Taylor,
in defence of laying on
of Hands, as a ne-
ver-failing Mini-
stery.*

WE have seen the Original [of
laying on of hands] from
Christ the practice and exercise of it
in the Apostles, and the first converts
in

in Christianity, that which I shall now remark is, that this is established and passed into a Christian Doctrine. The Warranty for what I say is the words of St. Paul where the holy Rite of *confirmation*, so called from the effect of this Ministration, and expressed by the Ritual part of it, *imposition of hands* is reckoned a Fundamental point *ὁμοῦ καὶ ἐνδείσεως χειρῶν* not laying again the foundation of Repentance from *Dead works*, and of faith towards God, of the Doctrine of baptism, and of laying on of hands, of Resurrection from the dead and of Eternal Judgement; Here are six fundamental points of St. Paul's Catechism which he laid as the foundation or beginning of the institution of the Christian Church, and amongst these imposition of hands is reckoned as a part of the foundation and therefore they who deny it, dig up foundations. Now that this imposition of hands is that which the Apostles used in confirming the baptized and invoking the Holy Ghost upon

them remains to be proved. — Absolution of penitents cannot be meant here, not only because we never read that the Apostles did use that Ceremony in their absolutions; but because the Apostle speaking of the foundation in which baptism is. — There needed no absolution but baptism; for they and we believing one baptism for the remission of sins, this is all the absolution

* Meaning that laying on of hands used by some at the absolving penitents.

that can be at the first and in the foundation. The * other was secundum apostolorum fragilitatem, i. e. in after times when men had made Shipwreck of their good Conscience

and were as St. Peter saith — unmindful of the former cleansing.

2. It cannot be meant of Ordination and this is also evident. 1. Because the Apostle says he would thenceforth leave to speak of the foundation and go on to perfection, that is to higher mysteries. Now in Rituals of which he speaks, there is none higher than

then Ordination. 2. The Apostle saying he would speak no more of laying on of hands goes presently to discourse, of the misteriousness of the Evangelical Priest-hood, and the honor of that vocation, by which it is evident he spake nothing of Ordination in the Catechism, or Narrative of Fundamentals. 3. This also appears from the context, not only because laying on of hands is immediately set after baptism but also because in the very next words of this discourse, he does enumerate and apporcion to baptism, and [imposition of hands] their proper and proportioned effects. To baptism it annexeth, — And to Confirmation he reckons tasting the Heavenly gift and being made partakers of the Holy Ghost. By the thing signified declaring the sign, and by the mystery the Rite.

Upon these words 't *Chrisostome* discourses saying, That all these are fundamental Articles: that is that we ought to repent from dead works, to be baptized, &c.

to the Faith of Christ, and be made worthy of the gift of the spirit, who is given by imposition of hands and we are to be taught the mysteries of the Resurrection and Eternal Judgement. This Catechism (says he) is perfect, so that if any Man have Faith in God, and being baptized is also confirmed and so tastes the Heavenly gift, and partakes of the Holy Ghost, by hope of the resurrection tastes of the good things of the World to come, if he falls away from this state—digging down and turning up these foundations he shall never be built again, he can never be baptized again—Confirmed again. God will not begin again, &c. He cannot be made a Christian twice.—This is the full explication of this excellent place, and any other ways it cannot be reasonably explicated.—I shall observe one thing more out of this Testimony of St. Paul. He call's it the Doctrine of baptism and laying on of hands, by which it does not only appear to be a lasting Ministry, because no part of the Christian Doctrine could change or be abolished but

but hence also it appears to be divine Institution. For it were not St. Paul had been guilty of that which our blessed Savior reproves in the Scribes and Pharises, and should have taught for doctrines the Commandements of Men. Which because it cannot be supposed, it must follow that this doctrine of confirmation, or imposition of hands is Apostolicall and divine. The argument is clear, and not easily to be reproved.

Yea but what is this to us? it belong'd to the days of wonder and extraordinary. The Holy Ghost breathed upon the Apostles and Apostolicall men, but then he breath'd his last; *veniente gratia recessit disciplina*; when the grace departed we had no further need of the ceremony.

In Answer to this I shall *show* by divers particulars evince plainly, that this Ministry — was not temporary and relative only to the Acts of the Apostles, but was to descend to the Church for ever. This indeed

indeed is done already in the proceeding Sect. In which it is clearly manifested, that Christ himself made the baptism of the spirit necessary to the Church. He declar'd the fruits of this baptism, and did particularly relate it to the descent of the holy spirit upon the Church at and after that glorious Pentecost. He sanctified it and commended it by his example; just as he sanctified the flood Jordan, and all other waters to the mysticall washing away of sin, viz. by his great example, and fulfilling this righteousness also. This doctrine the Apostles first found in their own persons, and experience, and practised to all their Converts, by a solemn and externall rite; And all this passed into an Evangelicall doctrine the whole mystery being signified by the externall rite in the words of the Apostle, as before it was by Christ expressing only the internall. So that there needs no more strength to this argument. But that there may be wanting no moments to this truth, which

which the holy scripture affords, I shall add more weight to it; And,

1. The perpetuity of this rite appears, because this great gift of the Holy Ghost was promised to abide with the Churches for ever. And when the Jews heard the Apostles speak with tongues at the first and miraculous descent of the spirit in Pentecost, to take of the strangeness of the wonder, and the envy of the power. St. Peter at that very time tells them plainly. *Revert and be baptized every one of you — every shall receive the gift of the Holy Ghost* *invasos ipso* not the meanest person among you all, but shall receive this great thing, which ye observe us to have received and not only you, but your Children too, not of this generation only, *sed nati natorum et qui nascuntur ab illis*, but your Children for ever. For the promise is to you and to your Children and to all that are after off, even to as many as the Lord

Lord your God shall call, now then let it be considered.

1. This gift is by promise, by a promise not made to the Apostles alone, but to all; to all for ever.

2. Consider here at the very first as there is a *verbum*, a word of promise, so there is a *sacramentum* too I use the word—in a large sense only, and according to the stile of the primitive Church) It is a rite partly morall; and partly cerimoniall, the first is prayer, the other is laying on of the hands: and to an effect that is but transient and extraordinary, and of a little abode, it is not easily to be supposed that such a solemnity should be appointed. I say *such a solemnity*; that is, it not imaginable that a solemn rite, annexed to a perpetuall promise should be transient and temporary for by the nature of relatives they may be of equall abode, the ceremony or rite was annexed to the promise, and there-

therefore also must
be for ever. *

[* I think this
will abide try-

all, *for we may not expect a change of
the dispensation we are under ; otherwise
the promise might continue under some o-
ther rite or else without it*]

3: This is attested by St. Paul who
reduces this argument to this mystery
saying, *In home after that you believed
—ye were sealed with the holy spirit of
promise.* He spake it to the Ephesians
who well understood his meaning, by
remembring what was done to them-
selves by the Apostle, *Act, 19. 6.*
But a while before, who after he had
baptised them did lay his hands upon
them, and so they received the holy
spirit of promise ; for here the very
matter of fact is the clearest comenta-
ry, on St. Paul's words—Bat fourthly.

What hinders any man from a quick
consent at the first representation of
these plain reasonings and authorities ?
is it because there were extraordinary
effects

effects accompanying this ministration, and because now there are not, that we will suppose the whole æconomy must cease? if this be it, and indeed this is all that can be pretended in opposition to it, it is infinitely vain.

1. Because these extraordinary effects did continue even after the death of all the Apostles. *St. Irenæus* saies they did continue even to his time, even the greatest instance of miraculous power, *et in fraternitate, sapissime propter aliquid necessarium, &c.* When God saw it necessary, and the Church prayed and fasted much, they did miraculous things, even of reducing the Spirit to a dead Man.

2. In the days of the Apostles the spirit did produce miraculous effects, but neither always, nor at all in all men, are all workers of miracles, &c. No, the spirit bloweth where it listeth, and as he listeth he gives gifts to all, but to some after this manner, and some after that.

3. These gifts were not necessary at, all

all times any more then to all persons, but the promise did belong to all and was made to all, and was performed to all. — And therefore if the grace be given to all, there is no reason that the ritual ministration of that grace should cease upon pretence that the spirit is not given extraordinarily.

Other arguments be bath (many) to the same purpose, and as I conceive well worthy the consideration of all Christians * Specta-
a'ly those that are doubtful in this principle of religion but I shall shew up all with a few of his citations out of the works of ancient writers, in behalf of this point of faith. And first noting How that originally it came from the Apostles.

In the second Century he brings Th

* Who know how to read men without being scandalized if they meet with praises, and some nothing which are doubtful as in the case of most that write.

ophylus, Antiochenus and Iertullian, the latter saith thus, De hinc manus impositur, &c. After baptism the hand is imposed by blessing, calling, and inviting the holy spirit. — Being cleansed by baptismal water, we are dispos'd for the holy spirit under the hand of the Angel of the Church, and to this effect the rest, &c. For the third Century he brings, Origen, Cyprian, Dionis, and Eusebius, The first Testimony set down is out of Cyprian who Writing upon the passage in Acts 8. 14. saith, which custome is also descended to us, that they who are baptized might be brought by the rulers of the Church and by prayer and imposition of hands receive the Lords signature, &c.

For the Fourth hundred he brings Melchisedes, Optatus, Civil, and others speaking very highly of the use of this ministration and then brings Urban the first, as more plainly setting down what the rest delivered more figuratively, in these words Omnes Fideles, &c. All faithful people ought to receive the holy spirit

spirit by imposition of the Bishops hands after baptism. And having added yet more witnesses of this kind, he al-
 leadges six Counsells, to
 1 Con. Arles. evince the same thing,
 c. 8. viz. That this Ordinance of prayer, laying on of hands were received together with the other principles by Christians generally. The decree of one of these Counsells (concerning such as had received baptism in a regular form) is in these words *manus tantum eis imponatur ut accipiant spiritum sanctum*. Let there be imposition of hands that they may receive the Holy Ghost. Afterwards the Dr. concludes thus.

So many Fathers testifying the practice of the Church and teaching this Doctrine, and so many more Fathers as it were assembled in six Councils, all giving witness to this holy Rite AND THAT IN PURSUANCE OF SCRIPTURE
 are

are too great a blood of witnesses to
be despised by any man that calls him-
self a Christian.

1 AU 59

FINIS.

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